



THE PRONUNCIATION OF KASHMIRI  
BY  
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vi Preface:

3. The so-called infinitive in *lsh.* is really two different words which now have the same form. One is a verbal noun and is declined like a noun; it corresponds to the Latin gerund.

The other is a future passive participle, like the Latin gerundive. It sometimes occurs in an intrans. verb., and it is then a kind of future participle.

Examples:..... *guri hund zyon ~~to~~ ~~to~~ ta rachun*, the mare's being born and keeping (birth and rearing), where the two infinitives are nouns. .... *darvoaza sheerun ta gudoom baaavun*, may be freely translated as the mending of the door and the making of the rope, but strictly it is - the door requiring to be mended, and the rope requiring to be made, the infinitives being passive participles agreeing with <sup>the</sup> nouns. For this reason we say *raz, b.*, instead of *gudoom, m.*, the infinitive agreeing with it must be *baaavap*.

In general we may say that when the inf. is

accompanied by a noun it is a future participle, and when further, it is trans. the partic. is passive. Thus *kyaa vaati karun?* *Sar* is a *ya* to *ba* a *va* a *ap*, what is right to be done? Head. to be ~~cut~~ cut off and *glia* to be taken off. For the sake of simplicity.

... translated by the active *izh.*, 'as' what is it right to do? Head to cut off, and *glia* to take off.'

4. In a number of words I have given *r*, as an alternative to *r*. *r* is not heard in *Pingra* but in the villages it takes the place of *r*, wherever *r* is derived from Middle-India-d.

P.2. The transcription of *ish.* vowels requires thirteen signs, including diphthongs. Those used here are *a*, *aa*, *e*, *2*, *3*, *i*, *ii*, *o*, *2*, *u*, *uu*, and the two diphthongs *ai*, *au*. The double letters, *ae*, *ii*, and *uu*, have been counted as different signs, because the vowels <sup>for which</sup> they stand ~~for~~ are not the same

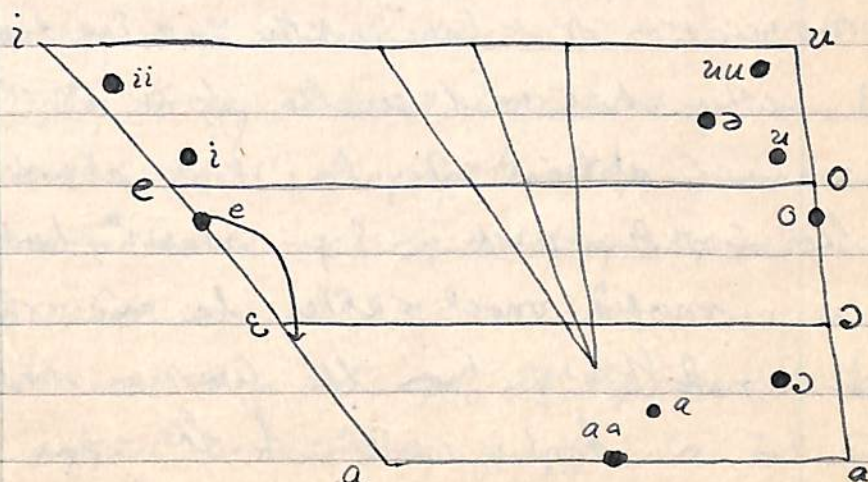


as a, i, and u.

.... In three cases the double vowel differs from the single in quality. The vowels a, i, u are not found in long; it is, therefore, possible to employ aa, ii, uu, for sounds of slightly different quality...

P. 3.

# DIAGRAM OF THE VOWEL PHONEMES OF KASHMIRI ALONG WITH THE CARDINAL VOWELS



Diphthongs: au is aa-u

ai is a-i where a is cardinal 4.

# THE KASHMIRI VOWELS COMPARED WITH URDU AND ENGLISH

..a like Urdu a in kal, Eng. u in "fun", slightly higher, <sup>than the Eng. vowel.</sup>

aa Urdu ā in bāt; like Eng. a in "pādm, arm". aa, though ~~more~~ conventionally long, has different lengths according to position.

e, ee like Urdu e in bēṭā, khet, ksh. e is sometimes very short, rather like Eng. e in "pet"; long ee resembles the pure long vowel ~~in~~ is the dialectic pronunciation of "lāh", not the South Eng. diphthong ei.

3 when short is like the first vowel in Eng. "anham, alike"; when long it is almost like the South Eng. vowel in Eng. "learn, hurt, world", an unsounded vowel rather low and rather far back, differing from the German rounded front ö.

2 is a higher variety of the same vowel.

Some English people use it in words like "learn, hurt, world, chart". It is not easy to tell a non-phonetician to pronounce it, but the following suggestions



may be made just as:

(1) Say a-a-a-a; go from that to the vowel in "hut", ʊ-ʊ-ʊ-ʊ; then raise the tongue still further to ɘ-ɘ-ɘ-ɘ.

(2) Say the vowel in "school", oo-oooo, with lips protruded. (p. 4.) Then, not altering the position of the tongue, draw back the lips and say oooo. The resulting vowel will be near ɘ.

(3) Try to say a vowel between i in "machine", and oo in "school", keeping the lips drawn back. That vowel is ~~near~~ near ɘ; the true ɘ is rather lower and nearer oo.

In all these attempts the lips must be drawn back. ɘ differs considerably from German ü which is a rounded front vowel.

ʊ and ɘ are perhaps the most interesting of the vowels.

ʊ and ɘ are not like vowels. In Paris a short ʊ is

usual pronunciation of unaccented a as in banā, while a sound between 3 and 2 occurs conversationally before a pause, at the end of a strongly accented syllable ending in a consonant; as kaḍḍā "ject", koḷ "near", kholā "scrap", these might be written with 2. i Urdu i in jīs; Eng. i in "him".

ii Urdu i in kīl, not unlike i in "machine" (slightly higher)

o Urdu o but with greater variety of length - it resembles the pure o heard in northern Eng. "hole".

2 like Eng o in "top", but rather higher, still more like Italian o in ciò, always short; somewhat like Urdu an in kamba... 2 followed by i-matra is pronounced as rounded o.

u Urdu u in ghur; Eng. u in "pull"

uu Urdu ū in phūl; higher than Eng. oo in "brood"; it is a pure vowel not always long.

Diagrams



ai closely resembles Eng i in "might"; it does not occur in Urdu.  
au has some resemblance to Eng. ou in "out";  
it does not occur in Urdu. The Eng. sound usually  
begins with cardinal 4, while the Urdu sound is about  $\frac{1}{2}$

P.5. The German signs ö and ü might take place of 3 & 2,  
but they involve diacritical marks; further, they suggest  
long vowels, while 3 is short & 2 nearly always; short;  
again ö & ü are front vowels, whereas the Urdu  
vowels are back; & finally, while the German vowels  
are rounded, 3 & 2 are unrounded.

### MĀTRA VOWELS

The 20-called mātra vowels are in 11 number,  
corresponding to a, e, i, o, u, and 2 or 3. Of these a, e, o  
occur always, and 2 sometimes, in medial position.  
They are pronounced like <sup>(31)</sup> a, e, u & 2 respectively,  
but when they merely join two syllables they  
are often omitted, as in 3 d m "to be moist", where

an a-mātrā vowel comes between the 2 & r, but is not sounded.

i-mātrā & u-mātrā are only final, or final followed by a termination beginning with a consonant.

ü-mātrā (when final) & u-mātrā are not pronounced.

i-mātrā has the effect of palatalizing the consonant to which it is attached. This means that the consonant is sounded with as inherent <sup>resonance</sup> i-sound. The i appears to come both before & after the consonant, but is not a separate syllable; owing to its being a high vowel it heightens the end of the preceding vowel. Thus 'kr' becomes almost 'k3oir' or 'k3ir'.

P: 6 The final mātrā vowels, then, do not constitute separate ~~no~~ syllables. The consonant to which they are attached, <sup>in</sup> some cases undergo changes; thus 'l' may be changed to 'j'; but once this change has been effected, the presence



of an u-matras or i-matras makes little difference. Theoretically a consonant with an u-matras vowel is velarized; i.e. it has a u-resonance; one with an i-matras vowel has an i-resonance, & one with no matras vowel is neutral; i.e. it has the resonance of a central or back-central low vowel. Actually these differences may be disregarded.

The only matras vowel which is audibly different is i-matras, & even it is not so with n after a long vowel; for p, and h are practically identical. The Guw "consonant" *ca* is a u-matras vowel, while the hom. pl. *ga* is an i-matras; but they are mono-syllables; they are *ga*, *ga* and *ga*, *ga*; *ga* is an n. syll. *ga* and *ga*, & the hom. pl. *ga* has two syllables, but the all-syll. *ga* has three.

[illegible]

8. the same way find i-mātrā-  
 2ndly, sū-<sup>2</sup> (būch. (i-mātrā) really means  
 whyness with pūr & holy man; the in. is (vāpi  
 18 (kind) then. w k i-mātrā) is the same as in  
 in him, "give me."



p. 7.

## DIAGRAM OF CONSONANTS

	Bilabial	Labio-dental	Dental	Alveolar	Palato-Alveolar	Retracted	Palato-velar
Plosive	p, b, ph		t, d, th			t, d, ʔ	k, g, kh
Affricate				tʃ, tʃh	ʃ, ʃh		
Nasal	m			n	ɲ, ɲʰ		
Lateral				l	ɭ		
Tapped				r		r̥	
Fricative		v		s, z	ʃh		
Vowel glide							y
Aspirate	h, hʰ						

It is practically the same as in English; the t is alveolar (on the teeth ridge), not dental; it is therefore different from the separate t sounds in both Urdu & Persian, which are either dental or cerebral. ts (t+s) occur in U. & P., chiefly in Arabic & Pers. words, but the t & s belong to different syllables, and the t is dental. Ex. (Persian) *ts'ar* (Arabic) *Ats'a'* "to be warm", *at-sa'* "can induce sleep".

zh, pronounced like ~~z~~ Eng. s in pleasure, is a mere variant of j, as in tsat'ajih or tsatazhik, "forty". It is always correct to say j.

An ordinary n is palatalized when i-nätré is attached to it. The difference between <sup>P.A.</sup>j and <sup>P.A.</sup>n', so far as the actual consonants are concerned, is negligible, though the resonance is not the same. c33p is ~~c33p~~ c33p bopri "your sister" is in rapid conversation not distinguishable from c33n' in c33n' b33i "your brothers".

kél. has got thirty consonants, including six aspirated ones. Each of these when final can be pronounced with three nätré vowels & also <sup>P.A.</sup>without any such vowel. This gives four pronunciations to each consonant, making 120 consonants in all. But, as we have seen, only the i-nätré vowel has a really different enunciation. Therefore while we have in theory 120 consonants, in practice there are only sixty. ~~Therefore we have only 60 consonants being the same~~



as p, r 'dr' as not heard in the city, & y' as being the  
same as i (b33y' is pronounced as 5332.) That leaves  
56, which is still a number needed by few other languages.

491.496  
B 68k

Bowring, L

Kashmiri Vocabulary & Grammatical Forms

2. 891.262 Nilamata or teachings of Nils See last.  
N59 TV with critical notes k. De. Vreese.  
Holand, Leiker,

891.496

D 96k

known

891.49611

Drew. F. 915.46

L 5 WT

~~see~~ D 8 21

915.426

915.46

T 24 J.

M 78 7 Marshall

915.46

915.46 } Notes on the medical

B 41 k

D. 33 } topography on the Jhelum valley.

915.46

915.46

D 74 B

ST 34 M Meani & Neff illustrating

ancient Geography of Kashmir



Q-34M. Physical Geography of Kashmir.

954.6 } Kerapuan  
F304 }

954.61  
A99.A

954.61 Monarchs

J 69 KD. Jc. Duff

954-61 } Kalahar Raj  
k 72 RS

954. 6105

8.911 Phukla. - Agave hillebrandii

Задача. III

959.82

5692

11 954.62.169 RD

954.62 } Tark-12 Badly  
M22 T } Foik

Phyvere

Ritangudh v.

D. Pelosa. 954-82

84.6520

954.60, Litner-Gw.  
L530, Darska

958. ) Bar-laliv.

B231-1 Transcribed

General Agr. fr.

h

021

"The first note of Arab invasion in the Indus Valley during the 8th cen. had caused the Mughals around times close along to the cabins of Indus. No permanent conquest, however, had been effected even in the plains of the Northwest Punjab."

Conquest & trade were the factors which brought so large a part of the ancient world within the ~~king~~ <sup>reach</sup> of the early med. travellers & geographers.

23. Abbas — We can scarcely explain them otherwise than by personal iller cause. only ~~Communi~~ <sup>Communi</sup> ~~facts~~ <sup>facts</sup>. (1021 AD) Mahmud Ghazni. ~~Konkan~~ <sup>Konkan</sup> water falling, the ~~Quarant~~ <sup>Quarant</sup> ~~origins~~ <sup>origins</sup>.



20 The name Kashmira is derivative of Kash-  
 29 a. the designation of the country & its inhabitants,  
 29. respectively, is found already in the Gargya Purāṇa  
 Varāha (Gr. 500 AD.) in his Bhāṣanā it includes  
 the Kashmira country even in the northeastern  
 region division. Among the regional peoples named  
 under the same heading there are a number of  
 purely legendary character like 'the kingdom of  
 the dead', (śānta-rājya); the 'gold region', the-  
 sa-foṭa people etc. But besides these names and  
 others of a different type which cannot be clearly  
 identified, we recognize the names of tribes which  
 undoubtedly must be located in the immediate  
 neighbourhood of Kashmira. Thus we have the Haraṇas,  
 Paradas, Darvas, Kśāpas, Kśāpas, Samśāha-māra  
 Indras etc. the country of Kulūta (Kuluta) & Kaurāṇas,  
 or Kaurāṇas.



As short forms of local names

P. 39. ... the popular language actually spoken in Kathmandu in Kalhans's time & for many centuries earlier, was not *Shu*. But undoubtedly, in *Ap.* it had derived from it, which has gradually developed into the *Mod* local.

Notwithstanding this circumstance I think that the local names can quite well safely be taken as the genuine designation of the localities, i.e. those originally given to them.

The officialness of *Shu*. we know to have continued in *U.* even into the *Mod.* era. It assures us at once that the vast majority of village & town names now from the beginning have been given in *Shu*. I therefore examined the local names with early documents, on the land that these names are of generally *Shu*. form also, on the other



that their native mod. local representatives are  
derived from them by a regular process of phonetic  
conversion. We look in vain among the names  
of old local names for any which would show  
a foreign i.e. non-Aryan origin & might  
be suspected of having only subsequently been pressed  
into a Skt. garb.

As Skt. are used as the language of all  
official records for many centuries previous to this  
time, the Skt. names originally introduced for  
the great mass of inhabited places could be  
preserved, in official documents anyhow, without  
any difficulty & or break of tradition. And from  
such documents most of the history of places  
were undoubtedly derived directly or indirectly.

Only in some cases can we suppose that the  
original form of a local name of this kind has

See last sight-off, & that accordingly the Chaudhary  
or his descendants, had to fall back on the  
emphasis of sleeping is instead the ~~Ap~~ or  
his ~~Ap~~ head form, as well as he could.  
Hence with good original Ap names.

The great majority of these names must have  
very early found their place in official documents,  
or, as we shall see below, in the Shal-lega-doms  
or Mahatmyas of the numerous Tribes. If any of  
them are in the reality adaptation of ~~Phl~~-d ~~Ap~~  
form, their gradual approval use is yet  
likely to have required a long time before  
the date of Q.

Even to the present day the local  
nomenclature of the, whether in the valley or in  
the mountains, shows throughout an unbroken  
Shal. Ch. This is not clear illustrated by the current



recurrence of such forms as -pūr or pūr ( < pūrā ) -nār  
 ( < nārā ), -āhā ( < āhānā ), -kōṭh ( < kōṭhā ), -gā  
 or gām ( < grāma ), -kūṣṭh ( < kūṣṭhā ), -vōr ( < vātā ),  
 in the village names of lakes, masters; etc.; of  
 vān ( < vānā ), -hār ( < hārā ), -māṛ ( < māṛhā ), -gū  
 ( < gūhā ), brāṛ ( < brāṛhā ), vātī ( < vātīhā )  
 in designation of alpine localities, peaks, passes,  
 etc. & -kūl ( < kūlā ), khāṛ ( < khāṛhā ) in names  
 of streams & creeks.

This sub-ethnology of the specific names.  
 preceding these terms is even in their mod. phonetic  
 form very often equally transparent. At an earlier  
 stage of the ( sup. ) names must have approached  
 the corresponding Skt. forms much more closely.

The repred. of the popular names in Skt.  
 form could have been but safely assume that the

Skt. form should be represented in most cases  
 come off the original local names, & in the  
 it may have varied so far from them



42 Siddhanta  
Siddhanta - Sidan.

p. 61 The skr. kas'itire of the Divya has not  
all former Indian & wherever to the west the  
name of the Valley has spread. In the language  
of the inhabitants themselves the name is now  
pronounced as kas'ir [F.N. The adj. kas'ir.  
'kas'itir' corresponds to skr. kas'itire. Then  
of the last syllable is probably due to the of an  
intermediate form \*kas'itir, & this form is  
the direct phonetic derivative of kas'itir, with  
regular loss of the final vowel and assimila-  
tion of n to the preceding sibilant. With ref. to  
phonetic rule, prevalence through all Indo-Iryan  
verba, which favors the change of medial skr.  
medial v; we are led to assume as intermediate  
phon. form \*kas'itir[at]. In support of this  
we may point to the striking analogy of the  
kas'itir form in Sanskrit & in other languages.



It is an older recorded form s'vauga li'sh'ig<sup>th</sup>ig<sup>th</sup>  
the Peshigara & the chloride. It has already been  
shown above that we have to recognize in  
the 'kashmir' the original Put for which  
Plebeij, 'Kaspire', (Kaspire) are introduced or  
transcribe.

129 p 209.

The district now known as Lir comprises the  
whole of the valleys drained by the Lir & its  
tributaries as well as the alluvial tract on the  
right bank of that river after it falls into  
the great li: plain.

The ancient name Lir, & by that  
it is known in very numerous passages of P.  
& the later G.  
seen to have been for long times in the  
hands of a single family of

Dominant resident in Lalore are probably  
 enough for its members to play the part  
 of the big water's dry - a succession of  
 reigns following after each other. It is probable  
 that the great fresh water to the south  
 Central Asia which passes through the  
 R. R., added already in the time of the  
 wealth & imp.

The Ancient Geog. of Kashmir

Journal of the Asiatic Society of Bengal  
 Vol. LXVII, part 1, Calcutta - No. 2, 1895.  
 M. A. Stein

- 48940-41 नए पत्रिका नालदरिन - (मार्ग २)  
 55770 - ग्रीक ग्रीक इतिहास नालदरिन -  
 69101 - आर्य नाल इतिहास नए - एन. ए.  
 89771 - एन. ए.  
 28370 - एन. ए.



History of Bengali  
Language

26814 - ଦାମି ପ୍ରାଚୀନ ଶାସନ #

123 - ମାଲୋଇ କାଦାକି କା କାଦା ହାତୀମିତ୍ରପଦ #

65 (5926) - ହିନ୍ଦୀ ଲିପି ନି ଶେଷ

71287 - ହିନ୍ଦୀ ଲିପି ନି ଶେଷ

73828 - ହିନ୍ଦୀ ଲିପି ନି ଶେଷ

77315 - ମାଲୋଇ କାଦାକି କା କାଦା ହାତୀମିତ୍ରପଦ

85970 - କାମ୍ୟାକ୍ଷି ହିନ୍ଦୀ କାଦାକି କା କାଦା ହାତୀମିତ୍ରପଦ

86132 - କାମ୍ୟାକ୍ଷି କାଦାକି କା କାଦା ହାତୀମିତ୍ରପଦ

50464 - ଦାମି ପ୍ରାଚୀନ - କାମ୍ୟାକ୍ଷି କାଦାକି ✓

52470 - କାମ୍ୟାକ୍ଷି କାଦାକି କା କାଦା ହାତୀମିତ୍ରପଦ #

52470 - କାମ୍ୟାକ୍ଷି କାଦାକି କା କାଦା ହାତୀମିତ୍ରପଦ #

95559 - Phonetic & Grammatical #

281557 - କାମ୍ୟାକ୍ଷି କାଦାକି କା କାଦା ହାତୀମିତ୍ରପଦ

281571



[illegible]



3. गुलाब/री को बालक - वि। चंदनदल लाली  
 4. दोले - कुला - जल री। यह पालकनत शिल्प  
 5. गुलाब विलोकाई - लाली (2) वि। चंदनदल लाली, री  
 6. गुलाब विलोकाई - लाली (2) वि। चंदनदल लाली, री  
 7. गुलाब विलोकाई - लाली (2) वि। चंदनदल लाली, री  
 8. गुलाब विलोकाई - लाली (2) वि। चंदनदल लाली, री  
 9. गुलाब विलोकाई - लाली (2) वि। चंदनदल लाली, री  
 10. गुलाब विलोकाई - लाली (2) वि। चंदनदल लाली, री

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ਮੇਰੀ ਸਿਰਜਣਾ, ਮੇਰੀ ਸਿਰਜਣਾ ਮੇਰੀ ਸਿਰਜਣਾ, ਮੇਰੀ  
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ਮੇਰੀ ਸਿਰਜਣਾ ਮੇਰੀ ਸਿਰਜਣਾ ਮੇਰੀ ਸਿਰਜਣਾ



सुप्रीम कोर्ट ने कहा है कि राज्य सरकारें, जो अपने  
अधिकारों का उपयोग करके लोगों के अधिकारों को

लगातार उल्लंघित कर रही हैं, वे अपने अधिकारों का उपयोग  
करके लोगों के अधिकारों को उल्लंघित कर रही हैं।

दिए गए अधिकारों का उपयोग करने के लिए - यह है कि

अधिकारों का उपयोग करने के लिए - यह है कि

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(202-202)

ਮਾਮਲਾ ਨੰਬਰ 202, 202 ਦਾ ਮੁਕਾਬਲਾ  
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112-ਭੁੱਲ - ਲਿਖਦਾ ਹੈ ਕਿ ਜਦੋਂ ਕਿਸੇ ਨੇ ਕਿਸੇ  
 ਭਾਈ-ਮ-ਭਾਈ ਪੁਰੇ ਤੇ ਘਾਟਾ ਫੁਟਾ ਕੇ ਕੇ-  
 ਘੋੜੀ ਦੀਆਂ ਫੁੱਟਾਂ ਤੇ ਪੁਰੀਆਂ ਦੇ ਘਾਟਾ  
 ਘਾਟਾ ਕਰ ਦਿੱਤਾ ਹੋਵੇ . ਸਨੇ ਪੁਰ - ਈ  
 ਨਾਮ ਨਾ ਦਿ ਤਕੇ ਤੇ ਕਾਫ਼ਰਾਂ ਦੀਆਂ  
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113-ਭੁੱਲ - ੧੨

ਤੇ ਤੇ ਘਾਟਾ ਕਰੇ ਤੇ ਤੇ ਕਾਫ਼ਰਾਂ ਦੀਆਂ  
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 ਤੇ ਤੇ ਘਾਟਾ ਕਰੇ ਤੇ ਤੇ ਕਾਫ਼ਰਾਂ ਦੀਆਂ



730  
119. 99 -

Gedim d... ..

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ਦੇਵਨਾਗਰੀ - 6

102 -

245

ਇਸ ਸਮੇਂ ਨਵੇਂ ਸਮੇਂ ਦੇ ਸਮੇਂ ਦੇ

ਨਵੇਂ

ਨਵੇਂ ਸਮੇਂ ਦੇ ਸਮੇਂ ਦੇ ਸਮੇਂ ਦੇ

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745

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ਨਵੇਂ ਸਮੇਂ ਦੇ ਸਮੇਂ ਦੇ ਸਮੇਂ ਦੇ - 36

ਨਵੇਂ ਸਮੇਂ ਦੇ ਸਮੇਂ ਦੇ ਸਮੇਂ ਦੇ

ਨਵੇਂ ਸਮੇਂ ਦੇ ਸਮੇਂ ਦੇ ਸਮੇਂ ਦੇ

ਨਵੇਂ ਸਮੇਂ ਦੇ ਸਮੇਂ ਦੇ ਸਮੇਂ ਦੇ



५८ श्रीमान् - ५ विद्वत्पुत्रम् । ५८ - ५९.  
५० मन्त्रेण - ५८ - ५९.

विद्वत्पुत्रम् । ५८ - ५९.

मन्त्रेण - ५८ - ५९.

मन्त्रेण - ५८ - ५९.

मन्त्रेण - ५८ - ५९.

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५८ - ५९.

6 (102) morning

Bank Nami Kichla-Bengali

Barney r. Telugu Gouke 2 Malayalam

Arifon Reaser. (N)

N-W Group

S'anda Karia (S) - Pomee Malabar Gou Collector

Depot at BORI - (50) years old -

Bar-Gou collector to S' r (h)

4 - Orinda Kichla 25 - Bandar wals

162 Pomee, Malabar Gou Collector BORI

1621 AM

4, Bandar - Orinda Kichla 25 - 1621

4 - Pomee Lib. Naga Kichla 25 - 1621

4 - Pomee Lib. Naga Kichla 25 - 1621

4 - Pomee Lib. Naga Kichla 25 - 1621

4, Bandar - Orinda Kichla 25 - 1621

4, Bandar - Orinda Kichla 25 - 1621

4, Bandar - Orinda Kichla 25 - 1621





Blumer Wundt - 123

21. *Callitriche* *sp.*, *Callitriche*, *Callitriche* *sp.*  
 22. *Callitriche* *sp.*, *Callitriche* *sp.*

France - PIB.  
T4 year 26 76.

A heavy one, bedded into the  
 layer of the shale. The local surface  
 level is a good deal above  
 the level of the sea. A  
 layer about 100 feet thick  
 is very much altered, even  
 over the top of the bed.

edible roots - 112. 1st class (the other  
meals). The head of bad - 118 -  
by corner - 149 - 119.

Yr - 118 -  
 Ave. 112 - 25

Birds dark 1 Lamp - 125 -





From the last lot says of  
S. F. G. and, & the same is the  
and - (4) - 4A -

From the - 5 - 5A -

Thy, & G. & the same  
and minor pieces - 1A

The other pieces called 5A (S. F. G.)

- 5A & 5B - 5A & 5B - 5A  
and the same is the same

in the last lot of the same

From  
good last year.

T. & G. & the same.

From the same -

P. & G. & the same - 5A & 5B - 5A & 5B

From the same - 5A & 5B - 5A & 5B  
same -



Amis A hantun

unlabeled 2/28

hasakuners 95

Trunk--

1. unli 1050, calata

Maia--E- 112244 4/20-

unli Adia, As 4) 10-3-

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22-7

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which laws of subsequent generations could not  
claim. Personal variation in bardic poetry,  
start from this stage. The one in view  
a fine specimen of bardic activity is well  
the best. The reader is referred to the story  
of Baga. however in H.V. in 8 chaps. from May,  
1866 to 113. The critical text of the episode  
proper has 623 verse-units or 1246 lines;  
the star-passage in this episode numbers  
393 with 1246 lines, & App'l. passages number  
8, have 547 lines. It will be seen that the  
original text of the ep. of Baga, had 1246  
lines from the first verse to the end of the  
of subsequent ages have responded to it  
as long as 1246 lines is what from it has  
reached us.

We have a long passage - I mean



Of the Sakkapara of the M.B. with content  
similar to that of H.V., after careful comparison  
of the contents, I have come to the conclusion  
that passage 21 in Appendix to the Sakkapara  
is taken from the 2nd of H.V. and that  
my condensed Text. Bhise. text, with occasional  
where passages were called to select, from among  
those present, a most worthy person who leaves  
the honour as he is the Recreation of Purnima  
Bhise. Bhise. text gives an account of Visits  
expeditions - culture of the Phoenix and of  
B.A. & a narrow way of his daughter with B. - But  
the range of A. B. & of figures in it is taken  
partly along the line of B. Bhise. text.  
I therefore conclude, that the above passage  
is a adaptation program for the list of  
H.V. Bhise. text. The passage includes several  
lines which are almost identical with

conspicuously like in H.V.

H.V. 1-7-13 -

I have been from the above passage and  
in J. and V. to be in the  
good day of the V. and the other had been  
at all in the M.B. but the V. desires V. to  
write to him an account of the same  
of the V. in right from the beggary of Rajapur  
the court, I then with J. wants V. who had  
already landed him the 10th day, to transfer  
a Purana, with the name of the V. in.  
Analogously from the point of the oldest  
purana clear has come down to.

विष्णु पुराणे १००००० १००००० १०००००  
१००००० १००००० १००००० १०००००



१८६ ११३ २५५५

यद्येवमस्मिन् इति वाच्यं तस्मात्तु  
तद्वत् प्रोक्तं च विना न तदोप  
व्युत्पत्तिरिति वाच्यं तस्मात्तु  
तस्मात्तु इत्युक्तं तस्मात्तु  
तस्मात्तु इत्युक्तं तस्मात्तु

तस्मात्तु इत्युक्तं तस्मात्तु  
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तस्मात्तु इत्युक्तं तस्मात्तु  
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तस्मात्तु इत्युक्तं तस्मात्तु  
तस्मात्तु इत्युक्तं तस्मात्तु





કાન લાગે યમદા કુરિયો કુરુકો નવવામી મહાશ્વેતી

કુરુકો નવવામી - ૧ કો કાનના મહા - ૨૨

મોરવાન મંત્રો ૨ નવવામી મહાશ્વેતી

૩, ૫, ૭, ૯ મહાશ્વેતી - ૧૦ કુરુકો નવવામી ૫, ૭, ૯

૧૬ કાનના મિત્રો: કાનના મિત્રો નવવામી

નવવામી કોઈ કોઈ ૨: ૨૬ કુરુકો નવવામી  
૫૦ ૨૦ કોઈ કોઈ નવવામી.

નિત્ય ૬ ૭ મહાશ્વેતી ૨ નવવામી -

કોઈ કોઈ - ૧૦ મહાશ્વેતી ૬ ૭ મહાશ્વેતી ૬ ૭

કોઈ કોઈ - ૧૦ મહાશ્વેતી ૬ ૭ મહાશ્વેતી ૬ ૭

૧૦ મહાશ્વેતી ૬ ૭ મહાશ્વેતી ૬ ૭ મહાશ્વેતી ૬ ૭

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૧૦ મહાશ્વેતી ૬ ૭ મહાશ્વેતી ૬ ૭ મહાશ્વેતી ૬ ૭





અનુભવના દ્વારા પ્રાપ્ત થતી જ્ઞાન પ્રકાર

ਨਿਯਮਾਂ ਦੀ ਪਾਲਣਾ ਕਰਨੀ ਜ਼ਰੂਰੀ ਹੈ।

3211 56th Street NW, Washington, DC 20015

2. એ વસ્તુ યોગ્યતાનું નાશ નહીં કરે.

ମନୁଷ୍ୟମାନସଃ ସ୍ଥିତଃ ପ୍ରାୟଃ କାଳଃ ପଞ୍ଚମୋଽସି

১৫৭৫ খ্রিঃ ১৫৭৫ খ্রিঃ ১৫৭৫ খ্রিঃ ১৫৭৫ খ্রিঃ ১৫৭৫ খ্রিঃ -

①  $S = 1$  case.  $\text{for } K_1, \dots, \tilde{N}_2 \vee 13 D_4 \subset D_5 \subset A_1 \cdot T_5, S_1, 125$

but after 85

$$26 \quad \alpha(\text{encap } S_1) T_1 \text{ is a.s.}$$

உள்ளே புகுந்துகொண்டிருக்கிறார்கள்

बिनाये गुरुके लोके. य. लीं ल. म. य. ह. ॥

Figure 12.10

$\frac{3}{2} \log_2 \frac{n}{n-1}$

3. अनुप्रास - अनुप्रास

આચાર્યશ્રીના સંપર્કમાં રહેવાનું હું અત્યંત ઇચ્છુ છું.

ਮੁਕਤੀ (੧੯੫੫) ਵੀਹੀ ਪੰਨਾ

(Kongt 22) 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555,

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पञ्चमहाभूत-६२ - ६६

मम शरीरमा (एवम् एव) भवेत्

३।१६।१५ नमः ३।१६।१५ ३।१६।१५

६२५५ - अथैवम् ३।१६।१५ नमः ३।१६।१५

अथैवम् ३।१६।१५ नमः ३।१६।१५

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अथैवम् ३।१६।१५ नमः ३।१६।१५

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६२५५ ३।१६।१५ नमः ३।१६।१५

६२५५

अथैवम् ३।१६।१५ नमः ३।१६।१५



मि ५०२

१८५५/१८५६ के दिनांक २५/५/५६

उत्तर में १८५६ के दिनांक १८/५/५६

— १८५६ के दिनांक

१८५६ के दिनांक — १८ — १८५६

१८५६ के दिनांक

१८५६ के दिनांक २१ —

१८५६ के दिनांक २१ के दिनांक २१/५/५६

१८५६ के दिनांक २१ के दिनांक २१/५/५६

१८५६ के दिनांक २१ के दिनांक २१/५/५६

१८५६ के दिनांक २१ के दिनांक २१/५/५६

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१८५६ के दिनांक २१ के दिनांक २१/५/५६

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१८५६ के दिनांक २१ के दिनांक २१/५/५६

१८५६ के दिनांक २१ के दिनांक २१/५/५६

१८५६ के दिनांक २१ के दिनांक २१/५/५६

28-11-1974 - 28-11-1974

१. वाणिज्य व्यवसाय में सहायक सामग्री  
 २. वाणिज्य व्यवसाय में सहायक सामग्री

திருச்சிதம்பலம் - 22  
22 சூன் 1967

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ଦୁଇମାସ ପୂର୍ବରୁ

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2) 2011 - 62 ನನೊ. ಹುಡುಗನಿಗಿರುವ 2020 ರ ವಯಸ್ಸು 36 ವರ್ಷ 6 ம் 50 ದಿನ 9 ம್ 30 ಸಮ 1962.

பெரிய கிணறு (பெரிய கிணறு)

1907-1908 (1907-1908) 1907-1908

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hi Shekhar Toshkhani Collection. Digitized by eGangotri

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21. 24. 2. 6. 8. 9. 10. 11.

વિશાલ એ રામ રામ રૂં, રાધિકા રાધિકા  
 રામ રામ મહા-કવિ રામ રૂં મેઘ-મુખ - ૬૭

ਉਸਮਾਇਨ ਤੇ: ਉਦਰ-ਭੁਤਾਨੇ ਦਾਹੀ, ਮਾਧਨ  
ਅੰਨ੍ਹੇ ਧੋਵਧਿਰਾ ਕਾਧ: ਨਾਮੁ ਮਾਧਿਰਾ  
੧੦੮

ਦਰ ਤੇ ਪਿਛਾਤੀ ਹੋ: ਨਿਮੇ,ਕ:

[illegible]

ગ્રા. પા. ૧૦૦૦ નો ૧ જાન્યુઆરી ૨૦૨૦

2-10-20 44 n. 22 n. 21 n. 20 n. 19 n. 18 n. 17 n. 16 n. 15 n. 14 n. 13 n. 12 n. 11 n. 10 n. 9 n. 8 n. 7 n. 6 n. 5 n. 4 n. 3 n. 2 n. 1 n. 0

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वाङ्मयं नानादिभ्यश्च नानादिभ्यश्च नानादिभ्यश्च नानादिभ्यश्च

एषोत्तरिहो ज्ञेयं मन्दां पदद्वयं

21-2. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846

১৫২৫২৫:

22 July 1985

१) मुदा भोरे अतिथि मंगल  
 २) गुरुवार वृद्धाश्रम दण्डन. शुभकर्मः

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ਪ੍ਰਮਾਣਿਤ ਹੋਵੇਗਾ ਜੇਕਰ ਕਿਸੇ ਨੇ  
ਇਸਦਾ ਉਪਰਾਲਾ ਨਹੀਂ ਕੀਤਾ  
ਜਾਂਦਾ ਤਾਂ ਸਮਝ ਲਵੋ

ਉਪਰੋਕਤ ਸੂਚਨਾਵਾਂ ਨੂੰ

ਉਪਰੋਕਤ ਸੂਚਨਾਵਾਂ ਨੂੰ

ਜਾਂਦੇ ਹੋਏ ਸਮਝ ਲਵੋ

(ਸੂਚਨਾ, ਸੂਚਨਾ ਦਾ: ਜਾਂ ਸਮਝ ਲਵੋ)

ਉਪਰੋਕਤ ਸੂਚਨਾਵਾਂ ਨੂੰ

ਜਾਂ

ਜਾਂਦੇ ਹੋਏ ਸਮਝ ਲਵੋ

ਜਾਂਦੇ ਹੋਏ ਸਮਝ ਲਵੋ

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ਜਾਂਦੇ ਹੋਏ ਸਮਝ ਲਵੋ

















